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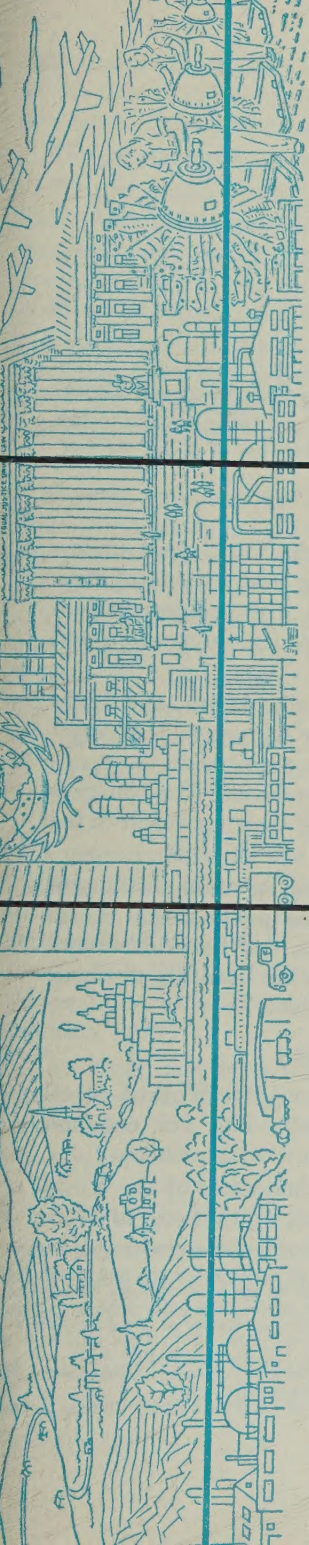

SOCIAL PROGRESS

THE AREAS OF RAPID CHANGE

—Christian Responsibility Toward Asia, Africa, and Latin America

Introduction

SOCIAL change is a principle feature of our times. The most far-reaching and dramatic changes are taking place today in the political and social systems of the countries of Asia, Africa, and Latin America.

The challenge for Christians is twofold:

First, the Christian community around the world must understand the social problems and needs of the new nations of Asia and Africa and demonstrate their solidarity with peoples who are seeking responsible emancipation from proverty, oppression, and other social ills.

Secondly, profound social changes in Asia, Africa, and Latin America, which the churches through their witness to the gospel have helped to bring about, have in many cases made the traditional forms and methods of this witness irrelevant. The churches must show that they are capable of adapting their approach to the new situation.

Christians must ask: What is the moral and spiritual meaning of the great changes now taking place in the political and social institutions in the countries of Asia, Africa, and Latin America? How can the churches make their witness to the Lordship of Christ in the face of these new forces and movements?

World Council Study

To help in the discussion of these questions, the World Council of Churches has launched a special inquiry into our common Christian responsibility toward areas of rapid social change.

The study was initiated by the Central Committee of the World Council of Churches at its meeting in Davos, Switzerland, in 1955.

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The Evanston Assembly of the World Council, in 1954, had proposed that in the consideration of social issues attention be focused on the needs and problems of the people of Asia, Africa, and Latin America.

The project has two aims:

First, to enable Christians and indigenous churches in Asia, Africa, and Latin America to make a concerted study, under their own leadership, of the new social issues that challenge Christian thought and action in their areas, in order to clarify the responsibility of Christians and churches for political, economic, and social life.

This involves the development of a social strategy that is informed by the Christian faith and suited to a rapidly changing situation, and that will serve as a guide both to Christians and to non-Christians. It also involves rethinking and reordering the church's life and structure in the light of its social mission.

Second, to enable Christians and churches in the West to understand their responsibilities in the evolution of healthy political institutions, the development of economic welfare, and the building of a new community life in the lands of Asia, Africa, and Latin America.

This involves understanding the economic implications of world community and, particularly, the role of economic and technical aid from the West in the realization of social goals and spiritual values. It involves also the development of policies and approaches in the overseas work of the churches of the West that are appropriate for the new problems and needs of the areas of rapid social change.

Plan of the Study

A plan of action for the study has been developed by the Department on Church and Society (of the Division of Studies) of the World Council of Churches. The plan includes a series of ecumenical consultations—at Herrenalb (Germany) in 1956, at New Haven (United States) in 1957, in Denmark in 1958, elsewhere in Europe in 1959. It also includes a number of regional and national meetings in various parts of Asia, Africa, and Latin America.

The study has been planned without specific reference to the Third Assembly of the World Council of Churches, which will be held in Ceylon in late 1960. Yet it would seem all but inevitable that the Third Assembly will need to deal with large areas of concern that run throughout the study. In this connection, the international conference planned for the summer of 1959 will be of great significance.

A competent staff has been assembled and assigned to the project by the World Council—Paul Abrecht and Daisuke Kitigawa in Geneva, Switzerland; M. M. Thomas in India and Indonesia; special consultants in Africa and Latin America. Dr. Robert Bilheimer is related to the inquiry as director of the World Council's Division of Studies, as well as Dr. W. A. Visser 't Hooft, the Council's General Secretary. The able chairman of the working

committee of the Department on Church and Society, the World Council unit to which the program is tied, is Prof. Egbert de Vries of Holland, rector of the Institute of Social Studies at The Hague.

American Participation

The churches of the United States have a large "interest" in the inquiry into our common responsibility, as Christians and citizens, toward the areas of rapid social changes. A factor of vast importance in what is happening to the people of Asia, Africa, and Latin America is the impact of our way of life upon these areas—the influence of American democracy, the activities of American businessmen, the work of American missionaries, the wide effects of our Government's foreign policies and practices.

Indeed, our country's involvement and responsibility are so great that the World Council's study would be abortive, would largely fail in its purpose, without the intensive participation of the American churches.

Primary responsibility for this participation has been lodged with the National Council of Churches, which increasingly is the arm and voice of united Protestant Christianity in the United States. Virtually all the units of the National Council have a stake in the study—principally the Division of Christian Life and Work and the Division of Foreign Missions, but also the Division of Christian Education, the Division of Home Missions, Church World Service, the United Church Women, youth and student groups.

A special commission has been set up, composed of representatives of National Council units, persons with knowledge and experience in ecumenical and international relations, and key churchmen. The commission is undertaking (1) to answer certain questions posed by the Geneva staff (questions "on which Christian thought in the West is needed"), (2) to assign study topics and projects to units of the National Council and to other co-operating agencies, (3) to co-ordinate and collate the work of all American groups participating in the "rapid change" study, (4) to stimulate interest in the program among the churches of the United States, (5) to encourage "ecumenical conversation" as a basic method of the program, (6) to provide for American participation in international and regional consultations related to the study, and (7) to prepare and publish such reports as may be useful.

It appears that there are three levels or phases of the involvement of American churches in the World Council's "areas of rapid social change" project. The first is the work of the special commission and of the units of the National Council of Churches in trying to find answers to hard questions about our responsibility, as American Christians and citizens, toward the people of Asia, Africa, and Latin America. The second phase is the attention given to the project in the publications and programs of the churches of our country. The third phase is the test—the influence of the study on the thinking and acting of American Christians, and on the policies and practices of American churches.

FOUR ISSUES

THE changes taking place in Asia, Africa, and parts of Latin America are complex. Moreover, they vary from country to country and from region to region. Churches in these areas must give attention to their own particular problems and needs. In an ecumenical study, however, it is necessary to limit the inquiry to selected issues of common concern.

A key problem, fundamental to many others, is the movement for emancipation from oppressive political and economic systems and from enslaving social and religious customs. A new sense of the dignity of the individual and with it the urge for a new status in society, the changing status of women, new parent-child relations, educational opportunities, the increased mobility of labor, urbanization—these are some features of the movement of emancipation.

At the same time, the release from the restraints of traditional social practices and moral codes leads to social and individual irresponsibility and demoralization. Men and women suddenly find themselves without cultural roots. In rapid social change, therefore, not only creative, but also destructive possibilities are present, often complicated by explosive population growth and by racial tensions.

It is the task of the churches to help channel the forces of change in the direction of new and healthy patterns of community life. It is the duty of the churches to work for *responsible* emancipation. This means a concern for the freedom and dignity of the individual, and for the development of societies where men can find cultural and religious fulfillment. It involves also the evolution of a critical and realistic humanism based on a Christian understanding of man and of Christ's Lordship over the world.

In projecting the study of Christian responsibility toward areas of rapid change, the World Council's Department on Church and Society recommends four fields of study and action for churches and Christians *in* the areas of rapid social change in Asia, Africa, and Latin America.

I. RESPONSIBLE CITIZENSHIP

The emancipation that reaches for self-government and the emergence of national states and democratic forms of political life puts a new responsibility on the churches and on Christians. Some of the issues that need study are: the meaning of the secular state; the role of democratic institutions and political parties in the changing situations; the theological and practical basis of cooperation between Christians and non-Christians and secular groups in efforts to improve economic and social conditions; the part that governmental and private initiative have to play, and their responsibility for the improvement of economic and social life.

Christian citizenship demands active participation in those organizations and institutions which determine the development of the local community and the nation—family, work, professional societies, community organizations, political movements. However, in most areas of rapid social change, politics is a sphere in which the witness of the Christian citizen becomes most urgent and necessary. The rapid changes of recent decades have upset the equilibrium of older societies, opening up both new possibilities of exploitation and chaos and new opportunities for freedom and justice in the social order. It is primarily in the political sphere that the choice between these alternatives is being determined.

Much attention must be given to the forms of participation in political life that are most appropriate for Christians. Christians should act as forgiven sinners in the world as it is, a world in which political power is necessary for the preservation and improvement of society and in which the only available political alternatives and movements are morally mixed. To wait until ideal political possibilities are available before one acts is illusionary and morally irresponsible.

It is also clear that churches should encourage the formation of groups to study and to discuss political issues and to prepare their members to take part in various political parties. In most situations it is desirable for Christians to enter secular political parties. In some situations it may be desirable for the Christians who belong to a particular political party to meet together as Christians and to help one another deal with the issues and common responsibilities that arise from their membership in the same party.

The churches must never become identified with a political party, though there may be occasions when churches should oppose particular parties, for example, a party that is committed to anti-Semitism or any other form of racial politics. However, the church should be careful to judge political parties in terms of their total programs and of what they mean to the nation as a whole, and not chiefly in terms of the relation of a party to its own institutional interests or to the political interests of Christians as a distinctive group.

II. VILLAGE AND RURAL LIFE

Under the impact of modern economic and social forces, the patterns of family, of rural community, of village economic structure, and of land tenure are changing and need direction. These issues are particularly urgent in densely populated rural regions. There must also be study of the role and responsibility of the churches, the local congregation, and of individual Christians in the rebuilding of rural life.

The church has many opportunities for making its witness in the changing situation. Above all, it must point to the need for change and help its members to see the meaning of responsible action in the search for new methods and patterns of living.

As a world community, the churches have a responsibility to bring a wider perspective into the outlook of people living in isolated rural districts, and to help Christians see local problems in a world setting.

The world Christian community can also provide resources for the local community in the form of Christian fraternal workers with skills and techniques and experience in rural community organization. It can strengthen and support the local Christian groups in calling attention to the impact of foreign assistance on the village situation and the points at which such assistance can be made more creative.

The churches can perhaps play their most effective role in meeting rapid change in rural areas through the action of the local congregation. In newer countries, where there is a shortage of trained persons, the clergy often do not have the educational background and training to provide leadership adequate to the challenge of the changing scene, with its secular pressures and increasing popular control.

The local congregation or parish will need to reorganize its life and rethink its forms of worship and evangelism. It will have to rid itself of patterns of work and worship inherited from an alien environment, and adapt itself to, and incorporate and develop, indigenous forms of organization, worship, and expression; it will need to show the confidence that springs from a willingness to create a new order to meet a new need. The response of the congregation will depend to a very great measure on the leadership in the local churches.

III. THE PROBLEMS OF URBANIZATION AND INDUSTRIALIZATION

One of the most characteristic features of the areas of rapid social change has been the tremendously rapid growth of cities. This has come about for a variety of reasons, such as the growth of industry, overpopulation of the land, the need for money to pay taxes, and the higher standard of living in the cities. The movement to the cities has meant a tremendous uprooting of human beings who are thrown into an entirely

new environment and subjected to powerful new forces.

The problems of settlement and adaptation on the part of men coming into the cities are acute because they come from many and varied social, ethnic, and cultural backgrounds. The new or transient city dweller has his roots in two cultures and may be at home in neither. Men have to meet new social forces. They are subjected to the full impact of a money economy. They may face poverty and desperately inadequate housing conditions. They may be terribly lonely and isolated. They face temptations of organized prostitution and vice. New forms of amusement, new eating habits, new leisure patterns are forced on them. Their family life is disintegrated, if not destroyed. In many new urban areas, the number of men is far above that of women.

Businessmen, labor unions, local political and other groups need help in developing responsible social and economic relations and a healthy community life. In this struggle, the churches have a difficult task because of their weakness, and because in these areas industrialization is more often than not unrelated to social goals and human values.

IV. THE IMPACT OF THE WEST

The impact of private trade and enterprise, technical aid, and economic assistance from the highly industrialized nations on the political, social, and cultural life of the economically underprivileged areas needs critical study and evaluation. In the light of social well-being and responsible emancipation, it is necessary to develop the right strategy and the right forms of enterprise and assistance conducive to healthy economic, political, and social goals in Asia, Africa, and Latin America.

It is important for us to realize the extent to which the areas of rapid social change have been influenced, indeed profoundly affected, by the impact of our American way of life.

Our democracy, for example, and our traditions of freedom have stirred and guided the political aspirations of people in dependent and underdeveloped areas and have contributed largely to the movements by which nearly 600 million persons in Asia and Africa have achieved political self-determination and nationhood in the last twenty-five years.

American business activity in many parts of the world, notably in South America and in the Middle East, has stimulated economic development.

American churches, through their far-flung mission programs in Asia, Africa, and Latin America, have initiated and stimulated significant advances in such fields as education, health programs, and spiritual development. Many of the political leaders of the new nations have been educated in church-related institutions both in this country and in the areas of rapid change.

This issue—the impact of the West on the areas of rapid social change—has profound implications for American foreign policy, for American business activity, for the overseas strategy of the churches of the United States.

QUESTIONS

On Which Christian Thought in the West Is Needed

The Geneva staff of the "Areas of Rapid Social Change" study has formulated a number of questions to which Christian groups in the United States (and in other countries of the West) are invited to give their attention. The questions are based upon an analysis of the reports of several consultations in which churchmen from both the West and the areas of rapid change participated.

The original questions were refined and elaborated in a consultation held in New Haven in 1957, attended by representative American churchmen and members of the World Council staff.

I. What are the effects of rapid social change in Asia, Africa, and Latin America on the relations between these areas and the United States?

This question assumes a prior one—What is happening in the areas of rapid social change? A study of our Christian responsibility toward the areas of rapid social change requires a general understanding of (1) the kind of social changes taking place in parts of Asia, Africa, and Latin America, and (2) the effects of these changes on the historic relations between the areas and the West.

We should keep in mind that rapid social change is not an easy experience for either people or nations. It brings gross distortions and major imbalances to social and economic life. Some parts of the social system develop faster than others, and some people respond more readily than others. New ways conflict with old ways; new ideas clash with old philosophies; new goals play havoc with cherished values.

Rapid development in the last two or three decades (nationalism, economic advance, political independence, urbanization) has required deep changes in attitudes on the part of the people of Asia and Africa. Some of these changes are related to domestic life—status of women, land tenure, the development and practice of democracy, programs of health and education. Others are related to international issues—the decline of colonialism, economic domination, and paternalism, problems of ethnic and racial relations, the impact of

technological advance in industry and communications.

There are significant differences in the relations between the United States and the various countries of Asia, Africa, and Latin America. It would seem, for example, that the number and extent of our relations with the countries of Latin America have been greater than the number and extent of our relations with the countries of Asia and Africa. A valuable exercise would be to analyze and evaluate these differences.

Multiplying contacts emphasize the need for friendly relations between nations, grounded in mutual trust and confidence. The world-wide Christian community should be a demonstration as well as a means of friendly relations between peoples as distinguished from relations between nations.

The churches of the areas of rapid social change have a responsibility to speak prophetically to social conditions in the general community. Churches of one nation can speak to the social problems of another country on the basis of their interest in persons and in the context of the world-wide Christian community.

The churches of the United States can do much to overcome and correct stereotyped ideas about people and customs in "foreign" lands. Discerning Christians and responsible church leaders will see countless ways in which the churches and their members can help to better relations between the United States and the lands of rapid social change.

Additional Questions

1. What are the distinguishing features of the relations between the United States and Asia, Africa, and Latin America?

What are the essential differences in the relations between the United States and these three areas?

How shall we evaluate these differences?

2. In what ways do the prevailing philosophies, value systems, and aspirations of the people of Asia, Africa, and Latin America differ from (and conflict with) those of the people of the United States?

Are these differences sharpening or diminishing?

What are the effects of rapid technical and social development in Asia, Africa, and Latin America on the prevailing philosophies, cherished values, and aspirations of the people of these areas?

How do these changes affect their attitudes toward colonialism, paternalism, ethnic and racial superiority, economic domination, and other aspects of the historic relations between the areas of rapid development and the nations of the West?

What can the churches in the United States do to develop an informed and sympathetic understanding of the values and goals of the people undergoing rapid social change and of the inroads that rapid development is making upon their traditions and ways of living?

How can churches (and Christians) overcome and correct stereotyped thinking about persons in other lands?

3. How are changes (in areas of rapid social change) with respect to (*a*) urbanization, (*b*) industrialization, (*c*) rural development, and (*d*) population affecting relations with the United States?

4. How do changes with respect to (*e*) the status of women, (*f*) land tenure, (*g*) the practice of democracy, (*h*) health and welfare services, (*i*) social security, (*j*) labor standards, (*k*) jurisprudence, and (*l*) the arts affect relations with the United States?

5. Knowing the resentments that the people of Asia, Africa, and Latin America often feel toward the United States and its policies, and the questions they raise about undemocratic features of American life, how should churches (and Christians) react?

What courses of action can they follow in understanding, interpreting, and either overcoming the effects of, or correcting, the conditions that give rise to the feelings of antagonism?

6. How can Christians encourage trust, confidence, and mutual respect in the relations between the people of the United States and the people of Asia, Africa, and Latin America, as distinguished from relations between nations?

7. To what extent (and in what useful ways) can the churches of one nation speak to the conditions affecting the people in another nation?

What prophetic word can a socially responsible church speak to social, political, economic, and cultural conditions in the general world community?

8. What should the churches of the United States advocate in the reformulation of relations between the United States and the areas of rapid social change?

II. What is the significance of rapid social change taking place in the United States—its lessons for and effects upon social change in Asia, Africa, and Latin America?

This question, too, assumes a prior query—What social changes are taking place in the United States? Our study requires that we have at least a general idea of (1) the kinds of changes now taking place in our country, and (2) the effects of these changes upon the countries and people of Asia, Africa, and Latin America.

Since the very first days of contact, Western ideas and ways of life have been affecting economic, cultural, and social life in the countries of Asia, Africa, and Latin America. We already have pointed out that rapid social change in these areas is largely a result of "the impact of the West." The United States, with its tradition of democracy, has been an influence toward liberation and self-determination. Our business and industrial methods have greatly influenced the economic life of the areas of rapid change especially Latin America and the Middle East.

The United States itself, of course, is undergoing rapid social change. We have only to note the following: (1) the acceleration of technology and productivity through the new combination of automation and nuclear energy for industrial uses; (2) unprecedented wealth and prosper-

ity; (3) advances in and new concepts of public responsibility for health, welfare, and education; (4) continuing emphasis upon national defense; (5) population growth and mobility; (6) urbanization; (7) radical changes in rural life; (8) the dominant role of big business, big labor, and other large-scale economic groups; (9) mass communication; (10) modern transportation; (11) consumer stimulation through advertising and salesmanship.

To these areas where change, amounting often to upheaval, is taking place, we can add: (12) changes in the status of women; (13) evolving concepts in all aspects of racial and cultural relations; (14) the increase in leisure time; (15) the high incidence of mental and emotional instability; (16) changes in personal and cultural values; (17) changing patterns of family living; (18) the emerging of the church as a modern social influence.

Additional Questions

1. To what extent (in what ways and by what means) is rapid social change in Asia, Africa, and Latin America a result of the "impact of the West" (particularly the United States)?

2. What are some of the effects upon American life and culture of the developments listed above?

3. How do these changes interact with rapid social change in Asia, Africa, and Latin America?

4. What developments are taking place in the religious life of the American people and in the churches?

How do these developments affect the churches of Asia, Africa, and Latin America?

5. To what extent is the stress on conformity in American life (with its accompanying suspicion and fear of social, political, and cultural heresy) affecting relations with areas of rapid social change?

6. How are we made aware of the spiritual dangers in rapid social change?

How does rapid social change (as outlined above) affect the churches?

7. In what respects is the gap between the United States and the areas of rapid social change (in terms of technological, social, and cultural development) increasing?

In what respects is the gap diminishing?

What is the significance of this continuing differential in social development?

III. What is the significance of the interaction between the United States and the nations of Asia, Africa, and Latin America in various kinds of international relations (including their foreign policies)?

The great political development of our time has been the emergence of 600 million people in Asia and Africa from colonialism and dependency to nationhood and self-determination.

Twenty-five per cent of the countries belonging to the United Nations came into existence within the last twenty-six years — Iraq (1932), Saudi Arabia (1932), Lebanon (1941), Syria (1941), Iran (1942), Jordan (1946), Philippines (1946), Ceylon (1947), Pakistan (1947), India (1947), Burma (1948), Israel (1948), Indonesia (1949), Laos (1949), Libya (1951), Cambodia (1954), Tunisia (1955), Sudan (1956), Ghana (1957), Federation of Malaya (1957).

Conditions are not uniform in the new countries of Asia and Africa (several of which do not belong to the United Nations, such as North Korea, South Korea, North Viet-Nam, South Viet-Nam, and Ethiopia, which was federated with Eritrea in 1952). There are nations, for example, that have adopted parliamentary or democratic institutions of the Western type, but that in practice have not been able to establish order, or to overcome a paralyzing corruption in public life. Some peoples have achieved independence as nations, and with much success are using their inherited political institutions for coping with the complex problems of political order and social justice; they are, we must note, still trying to realize a stable political structure by adapting their institutions to the needs of independent and responsible nationhood. There are nations that have accepted an authoritarian regime in the hope of realizing thereby a new order of political freedom. There are more or less benevolent paternalisms. There are also regimes in the control of imperialistic powers: in some of these, foreign control is making itself dispensable, but not in others; in some, economic control is to remain after the political control is relinquished. There are communist regimes. And there are states in which a racial minority excludes from power and responsibility the great majority of the people, and where the latter are taxed without political representation.

International relations are a far more important and urgent subject today than in the days of our fathers. There was a time when the United States did not feel the need for a trained foreign service. The diplomatic corps of the State Department achieved professional status only as recently as 1924.

Some American foreign policies that affect our relations to the countries of Asia, Africa, and Latin America, and about which the people of the areas of rapid social change are deeply concerned (and often worried), have to do with regional arrangements for mutual security, military pacts and alliances, the making and testing of nuclear weapons, counteracting communist penetration, immigration and refugee resettlement, U.S. participation in international covenants and agreements (mostly under the United Nations), and the use of the United Nations in forwarding United States policies.

Additional Questions

1. What are the meanings of new and changing patterns of power, dependency, and interdependency among the nations of Asia, Africa, Latin America, and the West?

What are the nature and significance of American influence (including the influence of the American churches) in Asia, Africa, and Latin America?

2. What are the place and meaning of regional arrangements for economic, political, or cultural purposes?

3. What are the role and significance of military alliances?

What are the ethical aspects of collective security arrangements involving the United States and the nations of Asia, Africa, and Latin America?

What are the effects of United States foreign military policies in accelerating or decelerating various aspects of development in areas of rapid social change?

4. What do moral principles have to say with regard to military power, including nuclear weapons, as it affects relationships between the United States and areas of rapid social change?

What are the moral responsibilities related to issues involved in nuclear weapons tests?

5. What is the significance of communist penetration in areas of rapid social change?

What is the significance of reaction to communist penetration in areas of rapid social change in terms of attitudes toward the United States and of related policies?

6. What is at stake in mutual relationships on such issues of domestic and foreign policies as immigration and refugee legislation?

What moral principles are involved and how are the churches affected?

What are the moral implications of tariff and trade policies affecting relations between the United States and areas of rapid social change?

7. What is the significance of United States participation or nonparticipation in international agreements and covenants, including those related to human rights?

8. What is the role of the United Nations and its related agencies in these interactions?

What should the churches advocate in support of a larger role of the United Nations and its agencies in international relations affecting areas of rapid social change?

9. What is the responsibility of the churches with respect to the relationships between the United States and the nations of Asia, Africa, and Latin America?

What can the churches do to alert their members to the significance of the interactions between the United States and the nations of Asia, Africa, and Latin America?

IV. What is the role of all participating nations in programs of economic aid and technical co-operation?

A sound argument for foreign aid was presented to a special committee of the United States Senate in the first session of the Eighty-Fifth Con-

gress by Dr. Eugene Carson Blake in behalf of the National Council of Churches.

In his testimony, Dr. Blake listed a number of basic religious and moral considerations "which compel us as a nation to greater responsibility in constructive foreign aid programs": (1) the indivisibility and interdependence of humanity under God; (2) our stewardship as a wealthy nation in a world of poverty; (3) the importance, in terms of our own moral and spiritual health, of having a real concern for people in need; (4) the sacredness of human life and the worth of foreign aid in sustaining life; and (5) the fact that in foreign aid we go beyond material reality and deal with human values.

The National Council of Churches' testimony also stated several principles for making a foreign aid program as useful as possible: (1) it should be scaled to our nation's capabilities and to the absorptive capacities of the underdeveloped areas; (2) it should be seen as mutual aid; (3) it should help people to help themselves; (4) both public and private programs need to be strengthened; (5) technical cooperation should be emphasized; (6) more capital should be available for large-scale economic development; (7) trade should be facilitated; (8) the needs and problems of the people of the underdeveloped areas should be a basic consideration in all phases of the planning and administration of foreign aid; (9) foreign aid programs should be projected on a long-term basis; (10) more use should be made of international agencies, regional as well as those related to the United Nations; and (11) economic and technical aid should be separated, in planning and in administration, from political and military considerations.

An important "project paper" on the ethical problems involved in the carrying out of programs of economic and technical assistance has been written by Dr. Robert Bilheimer of the World Council of Churches staff. A condensed version of this paper was published in the January, 1958, issue of SOCIAL PROGRESS.

Additional Questions

1. What is the ethical responsibility of the United States in providing assistance to countries within areas of rapid social change?

What are the moral obligations of the United States (in providing assistance to areas of need) posed by an economy of abundance?

What are the moral responsibilities of nations accepting and using foreign assistance?

What principles, moral or otherwise, are useful in evaluating and comparing (*a*) programs of mutual aid through the United Nations and its agencies, (*b*) programs of mutual aid through other multilateral agencies and arrangements, (*c*) mutual aid programs arranged directly between the United States and a nation or nations in Asia, Africa, or Latin America?

To what extent is there a moral obligation for the distribution of agricultural surpluses or the establishment of a World Food Bank?

What relationship is there between political motivations and moral motivations in establishing mutual aid programs?

What conditions, if any, should be attached to the granting and the receiving of various forms of mutual assistance?

2. What are the roles of public and of private investment and economic participation in areas of rapid social change?

What are the moral issues involved in both kinds of undertakings?

What can the churches say concerning the responsibility of people living in areas of rapid social change for creating the conditions of economic and political stability that will encourage the investment of private capital?

3. What is or should be the relationship of economic assistance to military aid programs?

What concept of the meaning of security should be involved in the administration of mutual aid programs—vis-à-vis the giving and receiving countries?

4. What is the relationship of economic aid and technical co-operation to international trade?

What should the churches say about mutual aid programs that adversely affect the economic well-being of countries not involved in the program?

What should the churches say about programs of mutual aid that tend to undermine the economic well-being or otherwise adversely affect some segments of the populations of the participating countries?

5. What distinctions should be made between church and state in their respective roles in mutual aid programs, and how are their roles complementary?

What is the role of the church in programs of economic technical aid as carried on by Church World Service and mission agencies?

How can missionary programs complement, in spiritual and ideological ways, governmental programs of economic aid?

6. Is it a false conception to refer to the United States as a "Christian nation" and therefore always to expect us to act from Christian motivation and reflect Christian morality in the shaping of policies?

7. To what extent is "national self-interest" a factor in the setting up of programs of mutual aid?

In what ways is the concept of national self-interest compatible, and in what ways incompatible, with "Christian" principles such as sharing, sacrifice, disinterested service, love?

To what extent is a nation bound in its actions by the principles of "national self-interest"?

8. Should the churches assume the responsibility of urging that economic assistance and technical co-operation be administered in such a way as not to perpetuate economic and political injustices within other countries?

How can economic imperialism and economic colonialism be avoided in programs of economic aid and private investment?

(*Continued on page 23*)

Building Bridges

AMERICAN churches are participating in the "areas of rapid change" study in several different ways.

We have already described (in the Introduction) the involvement of the National Council of Churches—through the special commission on the study and various units of the National Council, which are seeking responsible answers to the questions (see page 9) on which Christian thought in the West is needed.

A number of state and local councils of churches, and councils of church women, are expected to participate in the program by setting up study groups or commissions. The National Council's commission on the study is prepared to suggest appropriate study topics related to the basic questions, and ways of working.

The study has been brought into a number of denominational programs. In the Methodist church, for example, the Women's Society for Christian Service, through its Department of Christian Social Relations, is featuring a study of the family in a world of rapid social change. This program includes a national consultation as well as local church activities, and involves Methodist women in all parts of the world. Presbyterian women are including the study in both national and local church plans. A useful unit on the "areas of rapid change" study is included in the 1959 program guide for Presbyterian Women's Organizations. In other church bodies, social action units are emphasizing one or another aspect of the study.

Local churches and groups can take part in the study through a variety of programs and activities. Following are a number of suggestions for local participation:

1. Church Nights

Four or five Sunday evening or midweek meetings may be arranged by one of the boards or committees of the church. Each of the meetings could highlight an area of rapid social change—such as Asia, Central Africa, the Middle East, Latin America. Various groups in the church

may be asked to be responsible for becoming informed and "expert" in one of these areas and for developing a program in the series.

The young adults, for example, might become experts in the affairs of Central Africa and present their findings in a panel or symposium. There could be an exhibit of clippings and photographs from newspapers and current magazines, posters from local travel bureaus, and typical foods and products from the area.

The women's organization might take a meeting on the Middle East and present a few of the facts and problems in this troubled and dynamic area—using material developed for the "foreign" missionary education theme for 1959 (on the Middle East). This program might take the form of an open meeting of the women's organization.

Guests of honor on these church nights could be foreign students and persons from the community or congregation who have traveled in the areas under discussion.

Members of the congregation should be informed about the meetings through parish newsletters or notices, and through eye-appealing announcements on bulletin boards and in the weekly calendar.

2. Conversations with Groups in Other Countries

American churches, or organized groups in the churches, may correspond regularly with groups of Christians in churches or in church-related institutions in an area of rapid social change. This could become a useful means of extended and intensive ecumenical conversation. In this conversation, via the air mails, there can be exchanges of information, of reports and "working papers," of books that both groups will read, of photographs. This idea is a more sophisticated version of "pen-pal" exchanges.

A women's group in the United States, for example, could enter into correspondence with a women's group in a church in India—centering their conversation on family problems in a changing world. The officers of a church in the United States could converse about "the mission of the church" with the official board of a church in Egypt or Brazil. Many youth groups would be particularly interested in conversations with youth organizations in churches or in Christian schools in other lands, discussing such topics as "Christian responsibility in the nuclear age."

A group of ministers in a judicatory or in a ministerial association could engage in a conversation with a group of ministers in one of the lands of rapid change. There could be stimulating and profitable exchanges of papers dealing with the theological implications of rapid social change and the role of the church in penetrating and influencing culture.

A fruitful subject for ecumenical conversation is "rapid social change" itself—a comparing of notes on what is happening to us, to our homes, to our towns and cities, to our schools, to our churches, to our countries (both the United States and the areas of rapid social change) —and the growing discovery that we are all caught up in a world-wide upheaval and that the fundamental

problems we face may be pretty much the same.

Most denominational mission boards are prepared to assist churches, and organizations in churches, in establishing "conversation" with churches and groups in Asia, Africa, and Latin America. The denominational agency, however, should not be asked, or expected, to do more than provide the name and address of a leader in an overseas church (or, by means of a pair of appropriate letters, to "introduce" the churches to each other). The ensuing "conversation" should be arranged by the two groups directly concerned.

3. Study of the Impact of the West on the Areas of Rapid Social Change

This study might be developed by groups of lay persons in the congregation who meet on the basis of their vocation. Businessmen, for example, in the congregation may wish to discuss the world-wide influence of the business community through trade (both export and import, through the investment of American capital overseas, through economic aid and technical assistance, as these help to stabilize the economies of other countries and increase opportunities for international co-operation and understanding. Lawyers in the congregation might discuss the influence of American concepts of liberty and democracy and the aspirations of nonself-governing people around the world for freedom and independence.

These and other church groups might widen the study to include resource persons from the community —local service clubs, chambers of commerce, bar associations, labor unions.

4. Cultural Exhibits

The entire congregation could participate in an exhibit of art objects, photographs, drawings, recipes, crafts, books, music and folk songs, games, unusual maps, models of buildings, and so on, from the areas of rapid social change. In many churches there are members who have traveled abroad or who have had sons in the American service forces overseas. Lively interest could be stimulated by inviting each family to contribute to the exhibit. A local art teacher or a social anthropologist from a nearby college or university could be asked to arrange the show. (The women's association of First Presbyterian Church of New Brunswick, N. J., assembled a fascinating display of this kind as a climax of their study of the United Nations. Almost every woman in the congregation contributed something to it—a folk song, a recipe, a bit of handicraft.) A part of the exhibit could be the singing of folk songs from the countries in the areas of rapid social change, and a speech or lecture interpreting the meaning of culture and the importance of Christians' understanding the cultures of other peoples.

In many churches it would be possible to build up a permanent collection of objects from foreign lands. Members of the congregation who travel or correspond with people in areas of rapid social change could contribute to the exhibit. The objects could be displayed in open shelves or cases in the educational

building. Each object, of course, should be clearly and fully identified by means of an appropriate label or sign. The collection could be publicized from time to time in the local newspapers, as a graphic way of showing the world-wide concern of the church.

5. A Congregational Dinner Featuring Foods and Products of the Areas of Rapid Social Change

Dinner guests should be seated at tables of eight or ten. The meal itself can feature foods (soups, entrees, relishes and spices, rice preparations, pastries, fruits, desserts) which are typical of one of the lands of rapid change. The servers may be dressed in costumes appropriate to the area. Table decorations will likewise suggest the theme of the event.

After dinner, the table groups could discuss a topic or question related to the "areas of rapid social change" study. They could consider, for example, the ethical responsibility of the United States in providing assistance to countries within the areas of rapid social change, or the responsibility of the churches in relation to foreign students and other visitors to the United States from the areas of rapid change. Members of the social education and action committee of the church could serve as discussion and resource leaders at the tables.

Another and perhaps more unusual plan would be to encourage group conversation at the tables, using a symbolic object as a conversation piece. Each person at a table would be asked in turn to say what comes to mind when he looks at or handles the object, in relation to the question to be discussed. One or several of these symbolic objects could be used—a piece of money, a "chunk" of bread, a glass of water, a small package of earth, a handful of seeds, a ballot, a gavel, a book. At the various tables the comments of the participants could be recorded and later shared, in digested form, with the group as a whole. These group conversations are warmup for a general discussion of some of the major questions and should not be extended beyond fifteen or twenty minutes.

6. Map Project

In some central location in the church house or narthex might be a large map of the world to which would be appended a listing of the personal contacts that members of the congregation have with the various areas of rapid social change. This may be made colorful and interesting by means of ribbons, colored string, map tacks. The map could be used in connection with the dinner meeting described above, or it could be sponsored by the Christian education committee and the church school.

7. Ambassadors with Portfolio

When church members are planning to travel abroad, or when young people of the congregation are preparing to participate in overseas work programs or to leave for junior-year-abroad study in Christian colleges in other lands, a youth group of the church could undertake to assemble a portfolio of information about the country or area which would be useful to these "ambassadors" of the church. The young

people could collect and correlate basic current information in such fields as economics, anthropology, history, sociology, arts, cultural development, population trends, urbanization, industrialization. Persons traveling abroad would be greatly helped by this information in understanding what they see and experience, and in interpreting their experiences when they return.

8. Ecumenical Conversation Via Church Members Working Abroad

Fortunate is the church that has one or more of its members working in one of the lands of rapid social change—as a "fraternal worker," as a businessman or engineer, as a teacher, as a specialist in a program of technical aid, as a member of a diplomatic corps or a military mission.

This person may be asked to organize a group that would "converse" with a group in the home, church, or community—using a topic of common interest.

A "reverse" of this plan would be for a visitor in America from an area of rapid change to serve as liaison in a conversation between an American group and a group in his own country, perhaps in his home town.

9. Continuing Relationships with Foreign Students

More than 35,000 students from overseas are now studying in American colleges and universities. These gifted young people, many of whom will be the leaders and policy makers of their countries in the decisive future, covet opportunities to meet the people in this country, to visit our homes, to participate in some of our group activities, to observe the work of our churches.

Our churches have not done nearly as much as they should in seeking out, welcoming, and becoming acquainted with students (and other visitors) from overseas.

It would seem "a natural" for students from abroad to be involved in all activities related to the "areas of rapid social change" study.

The Presbyterian church at Chehalis, Washington, has developed a church-wide hospitality program with foreign students over the long Thanksgiving weekend. Local newspapers and radio stations have reported this project. Last Thanksgiving, in a special radio broadcast originating in the home of one of the hosts, students from all parts of the world were interviewed.

10. Church-wide World Affairs Workshop, Using the Study Theme "Christian Responsibility in Areas of Rapid Social Change"

After an opening worship and a keynote address on the theme, the workshop may divide into small working parties to discuss adaptations of the questions appearing in the section beginning on page 9.

The workshop would be planned by the social education and action committee, which might be augmented by representatives from the various organizations of the church and by resource persons from the community—staff and board members of local World Affairs Councils, local chapters of the American Association of University Women, political science teachers and professors.

Each working group should have a convener and a recorder. One of these persons should be asked to report on the discussion in a closing plenary session.

At least four or five hours should be scheduled for the workshop. Many churches find a Sunday afternoon and evening period a convenient time for laymen. If the workshop continues through a dinner or supper period, a world affairs quiz could be used as a basis for table conversation. The cultural exhibit outlined above could be featured at the dinner hour, and participants should have a chance to examine the articles displayed.

Questions

One group could consider: What can people do on a person-to-person basis through exchanges, letter-writing, ecumenical conversations? How can Christians encourage trust, confidence, and mutual respect in the relations between the people of the United States and the people of Asia, Africa, and Latin America, as distinguished from relations between nations?

Another group could study: How may the churches become more informed about the process of foreign policy formation, and work through government agencies to influence public policy in line with the pronouncements of church bodies? To what extent (and in what useful ways) can the churches of one nation speak to the conditions affecting the people of another nation? What should the churches of the United States advocate in the reformulation of relations between the United States and the areas of rapid social change?

Group three could discuss: What are the moral responsibilities of the church related to use of nuclear weapons, to disarmament, to military versus economic aid? What is or should be the relationship of economic assistance to military aid programs? What should the churches say about mutual aid programs that adversely affect the economic well-being of countries not involved in the programs?

The fourth group could consider: How can overseas programs of the churches supplement and strengthen the work of the United Nations and American technical assistance programs and economic aid (and vice versa)?

(Continued from page 16)

What are the ethical problems involved in dilemmas posed by giving encouragement and support (through programs of economic aid) to undemocratic regimes for the sake of international political ends?

9. What is the effect of automation and nuclear energy in shaping programs of economic development?

What are the implications for United States foreign policy in the development and use of nuclear energy and of techniques of automation?

V. How should churches exercise their responsibility in shaping and supporting Federal policies affecting our mutual relationships with areas of rapid social change?

This question gets at the problem of communication between the churches and the Government. Since many of the policies and programs of our Government, such as foreign aid, have a direct and deep effect upon the countries and people of Asia, Africa, and Latin America (and are matters, therefore, of great concern to Christians), it is important for the churches to devise proper and useful ways of "advising" the Government. The question is relevant to our study of "the common Christian responsibility toward areas of rapid social change."

The separation of church and state is a good American tradition, but it does not mean such an absolute wall of separation that conversation is not possible. The legislative and executive branches of the Government encourage, and often seek, the expression of the "mind of the churches" on policies and proposals that have social and moral implications. For a church to be always silent with respect to governmental decisions and actions, on the false ground that the church must stay out of politics, is a version of the doctrine of laissez faire, and is to be as strongly discredited here as in the realm of economics.

The testimony of the representative of the National Council of Churches before the Senate Special Committee on Foreign Aid is an example of responsible church-state relations in the best American tradition. Another example is to be seen in the work of the Washington office of the National Council of Churches, which is not a lobby but an information center and clearinghouse on legislative issues, and similar offices maintained in Washington by several church bodies. Reference can be made too to legislative offices and related programs maintained in several state capitals by state councils of churches.

Additional Questions

1. To what extent is it necessary (and useful) for churches to register their opinions on current legislative matters and Government policies with members

of Congress, the executive branch of the Government, and the United States representatives to the United Nations?

2. How can the churches become influential (in a proper sense) in affecting governmental policies and practices in international affairs?

3. How can the churches improve their united approach and witness vis-à-vis the Federal Government?

VI. How can the churches encourage and facilitate the right kind of person-to-person encounter between Americans and the people of Asia, Africa, and Latin America?

A large number of Americans, including many American churchmen, are engaged in overseas programs of various kinds—diplomatic, military, business, educational, religious—in the areas of rapid social change. It is important for American churchmen serving abroad to relate themselves usefully to churches and church-related programs in the countries in which they and their families are temporary residents. Perhaps there are ways in which American churches can encourage and facilitate these relationships. It may be possible for the National Council of Churches, or some other interchurch agency in the United States, to set up a program for the "training" of lay churchmen who have been assigned overseas duty in secular agencies. As an example of what can happen, the "labor attaché" of the United States Embassy in Manila was for several years a very active and useful member of the industrial relations committee of the Church of Christ in the Philippines.

The churches of the United States have hardly begun to respond to the opportunity for international fellowship and ecumenical conversation occasioned by the presence in our country of more than 35,000 persons, most of them from the countries of the areas of rapid change, who are engaged in various programs of study and work. These visitors from abroad are located in virtually all parts of the country—for example, in most college and university centers. They greatly cherish the opportunity to know American people, to visit American homes, to participate in the work of voluntary organizations including those related to the churches.

It is significant that most of the church bodies in America are strong supporters of the exchange programs—educational, cultural, vocational—by which a small group of representative persons from another country participates in a planned visit to the United States, while at the same time a similar group of Americans visits the land from which the foreign group has come. It would be particularly useful to have the two groups meet and compare notes after the visits.

An increasing number of Americans, including a great many American Christians, are traveling abroad as "tourists" every year. It would seem appropriate for American churches to suggest ways in which churchmen traveling abroad, especially American Christians visiting areas of rapid social change, can

serve the Christian cause. This would certainly involve more than a quick look at American "mission stations."

An interesting possibility is the use of Christian laymen who possess special skills (in agriculture, for example, or in industrial methods) to engage in short "tours of duty" as "technical advisers" in lands of rapid change, under church auspices. Some American mission boards have experimented along this line.

Additional Questions

1. What should be the relationship of the churches to American personnel engaged in overseas programs—governmental, military, business, educational, cultural, religious?

What should be the relationship of Americans serving abroad (especially in Asia, Africa, and Latin America) to the churches in the areas in which they are located?

What can the churches do to facilitate good relationships between American personnel abroad and the people in the areas in which they serve?

What can the churches do in recruiting and preparing personnel for overseas service in other than church-related programs?

2. What is the responsibility of the churches with regard to persons from Asia, Africa, and Latin America who are visiting, studying, or working in the United States?

What can the churches do to facilitate the right kind of relationships between these persons and the people of the United States?

How can the churches encourage and assist Christians from Asia, Africa, and Latin America who are visiting or studying or working in the United States to participate in the life and work of American Christian groups and institutions?

In all of this, to what extent should the American churches make a distinction between Christians and non-Christians from other lands?

3. What is the significance of the exchange programs—educational, cultural, vocational?

How can the churches help make these programs a success?

4. What are the responsibilities of the churches in the United States with regard to Americans, particularly American Christians, traveling abroad?

How can American tourists, especially American Christians visiting areas of rapid social change, strengthen the work and witness of the churches in other lands?

5. What is the significance of cultural relations between the United States and the countries of Asia, Africa, and Latin America?

How can the churches facilitate intercultural relations?

6. How can the churches recruit, train, and use Christian laymen for secular service in Asia, Africa, and Latin America (perhaps on the basis of short "tours of duty" in church-related programs)?

VII. What are the significance and responsibility of the missionary movement within the American churches with respect to rapid social change in Asia, Africa, and Latin America?

The most important and exciting new development in the Christian movement in the areas of rapid social change has been the coming to maturity of new churches. The same urge that lies back of the new nationalism is operating in the desire of Christians in many parts of Asia and Africa that until recently were fields of missionary service for the Western churches, to form their own independent church bodies. This has occurred in many parts of Africa south of the Sahara, in Egypt, in India, in Burma, in Thailand, in Indonesia, and in the Philippines, to name a few of the countries in the areas of rapid change. This means that in the new day, American Christians are related to the Christians of these countries, no longer in the more or less paternalistic pattern of a sponsoring church body with its "foreign missions," but on the dignified plane of church-to-church relations in an ecumenical mission.

In the new relationship, an American Christian worker is welcomed by the receiving church as a fraternal worker, rather than as a missionary in the old sense of the word. He serves, not under the supervision or by the authority of a sponsoring agency in the United States, but under the supervision and authority of the national church in the area to which he has been "called." This has tremendous implications for all phases of Christian work abroad.

It is a well-known fact that in some parts of Asia, Africa, and Latin America, American missionaries have not been in the vanguard of social development. On the other hand, in many areas of rapid change American church representatives have given long and wise leadership, at great sacrifice, and their names are honored. It is significant that many of the present-day political leaders in the new nations of Asia and Africa have been students in educational institutions organized and sponsored by the Western churches. The missionary movement has contributed greatly to the inauguration and advance of programs of health, education, social welfare, and vocational training.

A new day, of course, calls for a new kind of Christian worker for overseas service. Ways of recruiting personnel for church-related service in other lands need to be thoroughly restudied and in some cases drastically revised. The same must be said for the orientation and preparation of overseas personnel.

It has been indicated, for example, that the American churches ought to include in their overseas personnel a much larger proportion of persons from the various minority groups in the American population, particularly Negroes and Orientals. The failure of some American mission boards to recognize and implement this need not only hurts the church's witness abroad, it also has dangerous repercussions in the field of international relations.

A common problem in the ecumenical movement is the failure of many of the leaders in the younger

churches to be concerned about the social well-being of the people, or to recognize the churches' duty to respond, in faithfulness, to God's action in the world. Many of these leaders proclaim a gospel that is so completely individualistic as to be socially irresponsible. American missionaries sometimes have been blind to this kind of faithlessness on the part of Christians and churches in the areas of rapid change. In the new day, it is required that fraternal workers from the West, laboring side by side with fellow Christians in the national churches of Asia, Africa, and Latin America, help these churches, their ministers, and their members to understand what it means to respond to God's action.

Additional Questions

1. In what ways has the American missionary movement facilitated understanding and co-operation between the United States and the countries of Asia, Africa, and Latin America?

To what extent has the American missionary movement been a factor in the social, political, economic, and cultural development of the peoples of Asia, Africa, and Latin America?

2. In what ways does rapid social change in Asia, Africa, and Latin America make new demands upon the missionary enterprise?

How have American missionary societies responded to these new demands in terms of the form and content of the missionary program?

How have they responded to the new situations in Asia, Africa, and Latin America in terms of their relations with the younger churches?

What provisions have they made (should they make) for a continuing study of missionary responsibility in areas of rapid social change?

3. How can the missionary program and the work of the younger churches in the areas of rapid social change be made relevant to the needs of the people?

How can the selection and preparation of missionary personnel be made relevant to the needs arising from the social revolution going on in Asia, Africa, and Latin America?

What new theological and sociological insights can be brought more clearly into the awareness of persons related to the missionary enterprise?

4. What is the role of Christian education in areas of rapid social change?

What problems are posed for church-related educational institutions and programs in Asia, Africa, and Latin America by the rapid increase of public and secular education (with its superior resources)?

What is the responsibility of Christian education in countries in which public education has been (or will be) nationalized?

How can the church-related educational institutions in Asia, Africa, and Latin America conserve and continue their wide influence (through the large part they have played, and may continue to play, in the training of leaders in public life and in the professions)?

How can the church-related educational institutions in Asia, Africa, and Latin America play a more significant role in the development of their

areas (through such contributions as the training of technicians in many fields, social research and planning, adult education, literacy programs, health education, extension services, co-operatives)?

5. How can American mission agencies more effectively meet the need expressed by the churches and Christians with whom we work overseas, and keenly felt by the best leadership in our own churches, for a wider ethnic representation in the missionary force?

What is the responsibility of the American missionary agencies for training missionary personnel in intergroup relations?

6. What is the reply of American missionary agencies to the accusation sometimes heard in Asia, Africa, and Latin America that American missionaries and fraternal workers have been more concerned with transmitting American cultural values than the eternal truths of the gospel?

What further steps must be taken by mission agencies to guard against the danger that missions be thought of as instruments of American social and political influence?

7. What is the responsibility of the American churches in regard to understanding the issues and problems faced by our fellow Christians in the countries of Asia, Africa, and Latin America, particularly when our nation's policies and practices affect their societies?

How can American Christians engage in ecumenical conversations with Christians of Asia, Africa, and Latin America in which these matters are frankly articulated and sympathetically heard?

How does the missionary education program in local churches (in the United States) help to develop among American Christians an awareness of political, economic, and social issues faced by their fellow Christians in the areas of rapid social change?

8. What is the responsibility of American mission agencies with regard to denominationalism and sectarianism (on the part of American Christian workers overseas) in areas of rapid social change?

9. What is the continuing role of the American mission agencies in helping younger churches (in Asia, Africa, and Latin America) to take over responsibility for the total Christian program in their areas (as a development which is integral to the basic purpose of the Christian movement and which may become a useful demonstration of Christian concern for responsible self-determination in other areas of life)?

10. What is the role of the American missionary movement in helping the younger churches in Asia, Africa, and Latin America to be socially sensitive and responsible?

How can the missionary movement help to train (and help the younger churches to train) laymen to be responsible Christian citizens?

11. What can be done in the churches of the United States to encourage continued strong support of Christian work in Asia, Africa, and Latin America in the new day when the younger churches are assuming more and more responsibility for programs which have been to a large extent sponsored and controlled by American missionary agencies?

Readings and Resources

There seems to be no lack of background literature for the "areas of rapid social change" study. There are technical reports and studies of many aspects of social and economic development in Asia, Africa, and Latin America; and new resources of this sort are appearing every month. Writings of a more popular kind are useful in giving a general picture of what is happening in the areas of rapid change, and there is an abundance of this literature.

The following list includes just a few of the many pamphlets and books we would like to recommend. Prices are subject to change without notice.

General Literature

Cultural Patterns and Technical Change, prepared by the World Federation for Mental Health and edited by Margaret Mead. The New American Library, 1955. Reprinted as a Mentor Book by arrangement with UNESCO. 352 pages. 50 cents, paper.

Processes and Problems of Industrialization in Under-developed Countries. United Nations, Department of Economic and Social Affairs. Columbia University Press, 1955. 152 pages. $1.50, paper.

International Survey of Programmes of Social Development. Bureau of Social Affairs, UN Secretariat, in co-operation with ILO, FAO, UNESCO, and WHO, 1955. 220 pages. $2.00, paper.

The Community Factor in Modern Technology: An International Study of the "Sense of Belonging" in Industry, by Jerome F. Scott and R. P. Lynton. UNESCO, 1952. 169 pages. $1.00, paper.

An International Economy: Problems and Prospects, by Gunnar Myrdal. Harper & Brothers, 1956. 381 pages. $6.50.

Area Studies

Social Implications of Industrialization and Urbanization in Africa South of the Sahara, prepared by the International African Institute, London. UNESCO, 1956. 743 pages. $11.00.

The Dynamics of Culture Change: An Inquiry Into Race Relations in Africa, by Bronislaw Malinowski (edited by Phyllis M. Kaberry). Yale University Press, 1945. 171 pages. $3.50.

The Anatomy of South African Misery, by C. W. de Kiewiet. Oxford University Press, 1956. 88 pages. $1.75.

Technical Cooperation in Latin America: Case Studies of Training Through Technical Cooperation, by James G. Maddox and Howard R. Tolley. National Planning Association, 1957. 82 pages. $1.25, paper.

Technical Cooperation in Latin America: Recommendations for the Future, by NPA Special Policy Committee on Technical Cooperation. National Planning Association, 1956. 192 pages. $2.50, paper.

Growing Up in an Egyptian Village: Silwa, Province of Aswan, by Hamed Ammar. Humanities Press, 1954. 316 pages. $6.00.

The Arabian Peninsula, by Richard H. Sanger. Cornell University Press, 1954. 295 pages. $5.00.

Indian Village, by S. C. Dube. Cornell University Press, 1955. 248 pages. $3.00.

Indonesia: Land of Challenge, by Margueritte Harmon Bro. Harper & Brothers, 1954. 263 pages. $4.00.

Christian Responsibility

New Buildings on Old Foundations: A Handbook on Stabilizing the Younger Churches in Their Environment, by J. Merle Davis. International Missionary Council, 1945. 320 pages. $1.75.

Encounter with Revolution, by M. Richard Shaull. Association Press, 1955. 145 pages. $2.50.

Christian Missions and the Judgment of God, by David M. Paton. Alec R. Allenson, Inc., 1953. 79 pages. $1.75.

Technical Assistance by Religious Agencies in Latin America, by James G. Maddox. University of Chicago Press, 1956. 139 pages. $3.50.

Recommended also are pamphlets dealing with American Christian responsibility toward Asia, Africa, and Latin America, published by the Division of Foreign Missions of the National Council of Churches; and the growing number of reports and "project papers" relating to the "areas of rapid social change" study, published by the World Council of Churches.

For information about the participation of American churches in the "areas of rapid social change" study, write to Dr. Clifford Earle, Coordinator for the study, 830 Witherspoon Building, Philadelphia 7, Pa.

SOCIAL PROGRESS

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